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students, we attempt this year to begin to develop the pedagogy of higher education by a new department, and a new third journal, now about to be issued from the university.

"Finally, although we yet lack all the traditions and enthusiasm that come with age, with what gratitude and earnest felicitation does every mind and heart here turn to a founder who is not a tradition, a picture, a statue, or even a memory, but the living, animating power of the institution he has planted with such wisdom, and watered with such care! As an investigator toils to bless mankind with new discoveries, so he has wrought that the world might be blessed by the more rapid increase and diffusion of truth. As a teacher longs to impart all his knowledge to a favored pupil, so he has been the best of all my teachers in things in which a scholar may sometimes lack wisdom. As parents are anxious for the comfort and highest success of all their children, so he, and his devoted wife, could even be careless of what all others may say or do, if only every man here be so placed, furnished, and incited as to do the best work of which he is capable, for himself and for science. If we labor with his persistence and devotion, his care in things that are small as well as great, we cannot fail to realize his and all our highest hopes and best wishes for Clark University."

#### THE ARYAN CRADLE-LAND.<sup>1</sup>

"It will be for the benefit of our science," said the president of the Anthropological Section of the British Association, "that speculations as to the origin and home of the Aryan family should be rife; but it will still more conduce to our eventual knowledge of this most interesting question if it be consistently borne in mind that they are but speculations." With the latter, no less than with the former opinion, I cordially agree. And as, in my address on the Aryan cradle-land in the Anthropological Section, I stated a greater variety of grounds in support of the hypothesis of origin in the Russian steppes than has been elsewhere set forth, I trust that I may be allowed briefly to formulate these reasons, and submit them to discussion.

(1) The Aryans, on our first historical knowledge of them, are in two widely separated centres,—Transoxiana and Thrace. To Transoxiana as a secondary centre of dispersion the eastern Aryans, and to Thrace as a secondary centre of dispersion the western Aryans, can, with more or less clear evidence or probable inference be traced, from about the fourteenth or perhaps fifteenth century B.C.; and the mid-region north-west of Transoxiana and north-east of Thrace—and which may be more definitely described as lying between the Caspian and the Euxine, the Ural and the Dnieper, and extending from the 45th to the 50th parallel of latitude—suggests itself as a probable primary centre of origin and dispersion.

(2) For the second set of facts to be considered reveal earlier white races, from which, if the Aryans originated in this region, they might naturally have descended as a hybrid variety. Such are the facts which connect the Finns of the north, the Khirgiz and Turkomans of the east, and the Alarodians of the south, with that non-Semitic and non-Aryan white stock which has been called by some Allophyllian, but which, borrowing a term recently introduced into geology, may, I think, be preferably termed Archaian; and the facts which make it probable that these white races have from time immemorial met and mingled in the South Russian steppes. Nor, in this connection, must the facts be neglected which make great environmental changes probable in this region at a period possibly synchronous with that of Aryan origins.

(3) In the physical conditions of the steppes characterizing the region above defined, there were, and indeed are to this day, as has been especially shown by Dr. Schrader, the conditions neces-

sary for such pastoral tribes as their language shows that the Aryans primitively were; while in the regions between the Dnieper and the Carpathians, and between the Oxus and the Himalayas, the Aryans would, both in their south-western and south eastern migrations, be at once compelled and invited, by the physical conditions encountered, to pass at least partially from the pastoral into the agricultural stage.

(4) The Aryan languages present such indications of hybridity as would correspond with such racial intermixture as that supposed; and in the contemporary language of the Finnic groups Professor De Lacouperie thinks that we may detect survivals of a former language presenting affinities with the general characteristics of Aryan speech.

(5) A fifth set of verifying facts are such links of relationship between the various Aryan languages as geographically spoken in historical times,—such links of relationship as appear to postulate a common speech in that very area above indicated, and where an ancient Aryan language still survives along with primitive Aryan customs: for such a common speech would have one class of differentiations on the Asiatic, and another on the European side, caused by the diverse linguistic re-actions of conquered non-Aryan tribes on primitive Aryan speech, or the dialects of it already developed in those great river partitioned plains.

(6) A further set of verifying facts are to be found in those which lead us more and more to a theory of the derivative origin of the classic civilizations, both of the western and of the eastern Aryans. Just as between the Dnieper and the Carpathians, and between the Oxus and the Himalayas, there were such conditions as must have both compelled and invited to pass from the pastoral into a partially agricultural stage, so, in passing southward from each of these regions, the Aryans would come into contact with conditions at once compelling and inviting to pass into a yet higher stage of civilization. And in support of this all the facts may be adduced which are more and more compelling scholars to acknowledge that in pre-existing Oriental civilizations the sources are to be found, not only of the Hellenic and the Italic, but of the Iranian and the Indian civilizations.

(7) Finally, if the Hellenic civilization and mythology is thus to be mainly derived from a pre-existing Oriental or "Pelagian" civilization, it is either from such pre-existing civilizations, or from Aryans such as the Kelto Italiots, migrating northward and southward from Pelagian Thrace, that the civilization of western and northern Europe would, on this hypothesis, be traced: and a vast number of facts appear to make it more probable that the earlier civilization of northern Europe was derived from the south than that the earlier civilization of southern Europe was derived from the north.

The three conditions of a true solution of the problem either of Semitic or of Aryan origins appear to be these: first, the locality must be one in which such a new race could have ethnologically, and secondly philologically, arisen as a variety of the Archaian stock of white races; and, thirdly, it must be such as to make easily possible the historical facts of dispersion and early civilization. And I venture to submit the above sets of facts as not inadequately, perhaps, supporting the South Russian "speculation" as to the origin and home of the Aryan family."

J. S. STUART GLENNIE.

#### ETHER INTOXICATION.

WE can bear out from personal observation, says the *Lancet* for Sept. 20 editorially, many of the statements which are now going the round of the public press in reference to the habit of ether-drinking in some parts of Ulster; for, in fact, some of the paragraphs are nothing more than copies of what have been reported in years gone by. The practice came into use about the year 1841-42, and was at first a kind of re-action against the great temperance movement which had been inaugurated by Father Mathew. Ether, at that time of the ethylic type, probably not very pure, was substituted for whiskey; and the habit, commencing in or near Drapers Town and spreading over a small surrounding area, is continued up to the present day. The order of drinking, as witnessed during a visit to the district named, is singular. The

<sup>1</sup> From *Nature* of Oct. 2.